

Doctor SHERLOCK's *K*
VINDICATION

OF THE *Handwritten*

Corporation and Test Acts

CONSIDERED.

WITH A SHORT

APPENDIX,

CONCERNING

PERSECUTION

From Mr. BAYLE's

Philosophical Commentary,

Upon those Famous Words of the Gospel.

Compel them to come in.

*Nunquam Laborant quamadmodum probent
quod dicunt, sed quemadmodum se explicent
Dicendo.* Cicero.

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Doctor SHERLOCK'S
 VINDICATION
 OF THE
 Copied and Test
 CONSIDERED
 WITH A SHORT
 APPENDIX
 CONCERNING
 PERSECUTION
 FROM MR. BAYLES



From the Library of the
 British Museum

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Doctor **SHERLOCK'S**
VINDICATION
 OF THE
Corporation and Test Acts
CONSIDERED, &c.



R. Bayle, in the beginning of the Treatise mentioned in the Title Page, very agreeably introduces the following Story, "There are, says he, Taverns in some parts of Germany, with the Sign of the Convertist (alluding to the Persecuting Convertists) dress'd up by the Model of some Cuts of Bernard De Galen, Bishop

“ Bishop of *Munster*, in which he’s repre-
 “ sented with half Mitre half Helmet round
 “ his Temples, with a Sabre in one Hand
 “ and a Cross in t’other, half Rochet and
 “ half Cuirass about his Loins, commanding
 “ to sound to Horse in the midst of Mass,
 “ and giving a Charge instead of a Bene-
 “ diction.

This Story will, I take it for Granted,
 save me the trouble of Application, and
 permit me to pursue my Design of consider-
 ing Dr. *Sberlock’s* Arguments now published,
 in vindication of the *Corporation and Test*
Acts: Now, I say, at a Time when *Liberty*
 begins to raise her drooping Head, and show
 her Face to the admiring World. Now to
 wound her with Religions peaceful Hand,
 and dress up cruel Persecution in the
 guise of soft Humanity.

The Method that I shall take, shall not be
 to attempt a Vindication of the Worthy Pre-
 late the Dean treats so injuriously, for he is,
 beyond Comparison, able to Defend himself
 against him, or any other Advocate for *Per-*
secution, (for which Reason I have designed-
 ly avoided meddling with the Second Part of
 the Dean’s Book, relating to Oaths, the
 Bishop being more immediately concerned
 in that Dispute) but I shall endeavour to
 Consider the Doctors Arguments strip of
 all Harangue and strivings at Eloquence;
 and

and to shew, that the Cause of Liberty, and of Religion consistent with Humanity, stands yet untouched by him, and I venture to foretel, shall for ever so stand.

In order to this I shall review his first attempt at Proof, contained in Page 4, The Laws, says the Dean, relating to this subject have not been distinctly considered by the Writers in this controversy about the Test. They seem to argue merely upon popular mistakes, and do (as it serves their purpose best) sometimes call the Sacrament the Test; and sometimes the qualification for an office; whereas it cannot be both, because there is a real distinction between the Test, and the thing to be testified by it; it is therefore necessary to shew the true design and intent of the Legislature in requiring the Sacramental Test.

To make good this exquisite Distinction, he introduces several Acts of Parliament to prove, as he sums it up, Page 11, That the receiving the Sacrament was never esteemed a Qualification in our Law; but a Proof and Test of that Qualification, viz. (Conformity to the Church established) which the Law in many Cases requires. Thus the Case stands upon the Foot of these Laws. If we suppose it, for Arguments sake, to be as the Dean puts it, the Matter will then stand thus. It is not the Sacrament which is the Qualification for an Office, but the Proof of that

Quali-

Qualification, and that Conformity to the Church of *England*, by which he must mean, if any thing, an entire Conformity is the Qualification: Prodigious! The Legislative Power designs a Conformity to the Church (as the Dean would prove) to be the Qualification, receiving the Sacrament is an essential part of that Conformity, and yet it is no part of the Qualification, nor had the Legislature any View to it as such, that is, they had a View to the Whole, but not to a Part of that Whole: But be that as it will, the Design of the Legislative Power alters not the Nature of Things; For tho' they have never concerned themselves in that Affair, yet, to be Charitable, Benevolent, and Humane, are necessary Qualifications of a Christian. So though it should be granted, That the Lawmakers never design'd the Sacrament to be a Qualification for a Place, yet it certainly is so, because no Man can enjoy a Place without receiving that Sacrament.

The Dean, as he thinks, having gained his point, by this Distinction, goes on to reproach the Bishop, with His strong Declaration made against the Test, *you will find him arguing (as is usual with him) says the Dean, against something, which no Law either supposes or requires: For his Lordship speaks, as if he thought that the Celebration of the Sacrament, ordained and confined by*

Lord

Lord, to the Serious remembrance of his Death, was ordained, to some thing else, by the above mentioned Laws, whereas, affirms the Dean, they suppose it to be Received to such purposes only as Christ ordained; for if it was not, he grants, page 73. It would certainly be unlawful.

Strange that a Bishop cannot have the Liberty of speaking his mind, as well as a Dean, who has himself granted, tho' if he would permit me, to do him a good Office, as he says, by the Reverend Mr. Sykes, I could very sincerely say, that I believe he knew nothing of the matter. That the Sacrament is ordained to some thing else, by the above mentioned Laws: For says he, page 12. It is a proof and Test of our Conformity to the Church Established.

Which concession will certainly stand in Force, and throw upon him the Guilt of openly attacking the Honour of the Legislature, till he can prove, that our Blessed Saviour ordained the Sacrament to be an Evidence or Test of our Conformity to any Establishment: So that there's no mighty difference after all, between the Bishop and the Dean, one asserting it to be a Qualification for one thing, and the other for another, both equally Forreign from our Saviour's design.

But this is no new way of Arguing, the
Motto

Motto in the Title Page informs us Cicero found such Disputants in His Time.

He goes on, after stating this Case truly, as he calls it, to propose a Question, viz. *Whether it be lawful to confine Offices of Power and Trust in the Government to such as are obedient and well affected to the Ecclesiastical State and Constitution of the Realm?*

This Question, says the Dean, will be determin'd by the Resolution of two Points.

1. Whether it be lawful in any Case to make Laws, by which some Persons shall be render'd incapable of Offices?

2. Whether it be reasonable in the Case before us?

As to the first of these I Answer, No, it is not Reasonable, except they have forfeited *this Right of Equality*, in the Deans own Words, *which they were possess'd of, when they entered into a Form'd Government, of having equal Claim to all the Advantages arising from thence*, which I shall endeavour to shew this Master of the Temple has not Proved in the Case of the Protestant Dissenters. Whence the Second Point will, I believe, fall him of course, viz. That it is not reasonable, in the Case before us. In order to this I shall shew the Inconclusiveness of all he urges, in favour of his Opinion, viz. That it is reasonable in the Case of Protest-

ant

ant Dissenters. It is not to be admired at, that when Men tread with haste the Mazes of Error and Falshood, they find a difficulty in extricating themselves from their confusion.

The Dean seems to vindicate the Truth of this observation, when he is drove to such Shifts, as those which follow to prove his point.

In the first place, says he, *Nature her self has set bounds and limits to this Claim, of being equally capable of serving the Publick; for she has made some Men incapable of Presiding in Councils, and Commanding in the Field by making them Cowards and Fools, it is therefore necessary they should be excluded the Council Board and Army; And I beg leave to add from the preferments of the Church too; However it has happened that in this latter Article there are some exceptions to this General Rule of Nature.*

There is no Scruple made of granting this, but then they are not excluded as Men, but as they are Cowards, and weak Men, which is a sufficient Cause for that Exclusion. So that this does not reach the Case before us of the *Dissenters*, because no Reason is as yet given, why they who have an equal Claim as Subjects should be excluded, and to talk in the present Case of the Common Rights of Subjects is not begging the Question.

on; Triumphant Dean, but supposing, that *Dissenters* are excluded with Reason by your invidious Illustration, without proving it from Reason, is begging the Question indeed, and really making a very short Case of it.

He goes on Page 25. *There is not, a stronger Natural Right, than the Right to Food and Raiment; this is founded in the common necessities of Nature; and 'tis not to be thought that God sent Men into the World merely to starve, without giving them a right to use in common so much of it as their necessities require.*

But now we see, says he, that this Right, viz. of using so much Food and Raiment as is necessary to support Life, is limited and restrained by all Governments, what this restraint and limitation by all Governments is, he explains by immediately adding, *Property is secured every where by Humane Laws.* Its agreed this Restraint and Limitation is made (tho' that does not prove it to be just by the way) but to what purpose? Why to secure Property, now till it is shewn that the *Dissenters* do invade the Property of their Fellow Subjects; this argument will be of no force in the present Case.

Besides, if the Difficulties they lie under at present, are founded upon this way of Arguing, it will be but just to deprive them

of

of their Right to Food and Raiment; and then, in a short time, the Church—— (Vile Arts!) will be at Peace; and then the Dean may go on, awkwardly, to shew his Loyalty to our most Rightful Sovereign, by calling *Hereditary Right most Sacred*, and then adding, *that His Majesty enjoys the Crown but in virtue of the Limitation of that most Sacred Right known to our Laws.*

The next Attack is carry'd on thus, *Men ought not to be punished for any offence against the Publick, without plain proof that they have offended; for all Punishments must follow the strict Rules of Justice: But all Governments have a Right (and all wise Governments make use of it) to provide against probable Dangers to the State.* In fair and natural Consequence of which the Dean can prove, That Men ought to be Punished without plain proof that they have offended, unless he will say, That depriving the Dissenters, whom he has not yet prov'd to be Offenders, *of their equal Claim with other Men*, is not Punishing; without he'll say Fining a Person in an Office that goes to a Conventicle is not Punishing; without taking from a Man (for that's the Case with some) the probability at least of getting Bread for his Family be not Punishing: If these be not Punishments, why then the Dean stands well in this Argument; but if

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they are, as I think they are with a witness; then it does as yet however fail him.

But when the dismal Scene of *Forty One* opens to his view, then the Dean begins to display his Eloquence, and calls forth all his Rhetorick, if I may be Pardon'd the Expression, like a Deity out of nothing.

'Tis with Reluctance, says he, that I enter into this part of the Argument; and I wish I cou'd draw a Curtain before the Oppressions and Calamities which the Nation suffer'd under, in that long Hour of Darkness.

Draw a Curtain before Darkness gives a very odd Figure to the mind: The Gentlemen of the Temple surely would Polish his Stile a little for him, if he would but be so humble as to ask the Favour of them; but however, be it as it will, I shall take the Liberty to borrow a little of the Pathetick from the Dean's Preface, as being a tolerable Introduction to this most solid Argument of his, formed from the Description of the Troubles during Oliver Cromwell's Usurpation.

To complain, to pity, to lament, are, you know, most tender things, and such as will make Women and Children cry. What advantage are such Tears in a Controversy about the Powers of the Church, and of the Christian Magistrate! And how decently does the Deancall out for such assistance?

But mistake not, Reader, the Dean can do
more

more than complain. These Lamentations often
end in the bitterest reflections:

— Ha nugæ feriæ ducunt:
In mala: —

And yet after this, would any Man imagine it? He falls into the very excess of this Fault with which he charges the Bishop, And should all I say prove to be vain words, and of none effect; should I see the Church left naked and defenceless; its walls broken down, and the hedge, which was plated about it, pulled up; yet my fruitless pains shall yield me this satisfaction, that I laboured for the Peace of Jerusalem; nor shall any Man be able to suggest that I was bribed by the prospect of honours and preferments. Page 34. But should I be silent, yet almost every Gentleman's family wears still the scars of that frenzy: And can name the Ancestor, who lost his Life, the Estate that was sequestred, the House that was pillaged, or pulled down: And this too was acted under the pretence of making way for the free profession of the Gospel; of which however there was hardly any visible sign in the Kingdom, except only this; That our Kings were bound in chains, and our Nobles in links of iron.

If the Dean had been a good husband of his Lamentations, they would have made
the

the Bars of the unthinking Populace tingle most intolerably upon the approaching 30th of *January*. But where is the Argument in all this? Why this, the Ancestors of some of our greatest Sticklers for the Church were engag'd in that Rebellion, therefore their Posterity should not be confided in. No that wont do. But further, The present Dissenters entertain the same Opinions now, which their Fathers then were so fond of. How is that proved? Why the School-Master has told us, because they differ from the Church in some Points about Re-Ordination; and dispute with Her about indifferent Rights; for which acknowledgement the superior Dean Chastizes him. *Amongst the rest*, says he, *Dr. Snape has been in this Mistake*. But again, *They enter'd into a Solemn League and Covenant*; to do what? why just what *Dr. Sherlock* has been so long Disputing for, *to preserve their own Establishment*, which no doubt, bad as it was, they thought stood as much upon the Foundation of Right as the Dean does his, as much to be taken care of, and defended, as the present Patrons of Persecutions think theirs.

As for *Mr. Pierce*, if he has said any thing under this Head, displeasing to the Dean, I believe he is more than a Match for him, and can answer for himself, more,

I say than a Match, because he has an honest Cause, which needs not to be supported by Calumny and false Representations: A Cause, in supporting of which, a Man may preserve the Affability, good Nature, and Humanity of the Gentleman, and the Charity, and Honour of a Christian; but how what he says, can affect the Body of the *Dissenters* in fair arguing, I am entirely at a loss to know.

I know, Mr. *Howell*, now in *Newgate* for Treason, told me in Conversation, that the Church of *England* wishes for a Union with the Gallican Church, upon the Foot of their rejecting the Papal Supremacy, but, to infer from thence, that the Doctor, and all the Members of the Church of *England* are for placing infallibility in general Councils or Convocations, as the Church of *France* is, and which would be the desired consequence of such an Union; would it be fair?

But to leave this point, and to go on. The Dean, speaking of those who are against the Continuance of this horrid Prophana-
tion of the Sacrament, for horrid it is, notwithstanding his strong Colouring, says, *It is worth observing here, that the argument urged in this Case by his Lordship and others, is just as strong against the use of Oaths, which ought not, upon these Principles,*

ples; to be required as a Test of a Man's veracity, because thereby they become an instrument, by means of which, some particular sorts of Men (as his Lordship speaks) (especially Atheists and Infidels) get into Estates, the Title to which are determined on Oath. And the Legislature may as justly be charged with all the Perjury of corrupt Witnesses, as with the Hypocrisy of corrupt Communicants.

But, with humble submission, the Legislature may not so justly be charg'd with all the Perjury of corrupt Witnesses, as with the Hypocrisy of corrupt Communicants, for it is worth observing here (as the Dean expresses it) That there is this difference between an Oath and the Sacraments being imposed, that in the first Case, even the Atheist, the Infidel, the Immoral Man, whilst they are so, do not lay any guilt upon their Souls by taking an Oath, administered by a proper Officer, to come at their Right; but it is impossible that an immoral Man, or an Atheist, or an Infidel could receive the Sacrament without loading their Souls with Guilt, without eating and drinking to their own Perdition, and which is the only means left for them to come at their Right; for I am not talking now of Dissenters (in the common acceptation of the Word) but of true stanch Churchmen, who certainly have a Right to Places of Profit and Trust: So
 2919
 that

that here's a wide difference, as to the Charge, upon the Legislature, between an Oath and the Sacraments being imposed, and the fine Superstructure he has raised upon this frail Foundation falls into Ruin.

But if I mistake not the matter, the Dane would have saved me the little trouble I have been at, if I would have taken the advantage of the kind offer before now; but the pleasure I took in viewing the *weakness* of Persecutions *strongest works*, prevail'd upon me to go thro the whole; but now I lay hold of the opportunity, and ask the Impartial Reader to judge, if the Dean has not in his own words given up the Cause.

Had the Question relating to the Test been argued upon Political Reasons only, I should not have been a Party to the dispute; but when concern for Religion was brought in, and secular views were carried on, under the appearance of Zeal to prevent abuses in the solemn worship of Christians; and when the Bishop of Bangor had call'd upon me in particular to speak to this point; which he supposed I could not do so consistently with renouncing all pretences to Persecution; I thought I might without offence endeavour to justify the Legislature, against the heavy charge of turning aside a Sacred Institution, of the Gospel, from its original and natural design. Page 1. 2.

Could this Charge be made good, no Christian wou'd want any other reason to be given for the Repeal of the Test Act. The Law which introduces an abuse of Religion; which perverts a sacred Institution of the Gospel, can be no security to the Church; and therefore the Friends of the Church ought to be the foremost, in such circumstances to part with it.

And here it must be granted that if the Statutes, requiring the Sacramental Test, have added to, or taken from the Institution of Christ, they are certainly unlawful. Page 73.

And that they have added to the Institution, I think is evidently granted by the following concession, So that in the Sacramental Test, says the Dean, there is nothing Civil or Political, but as it is applied by the Government: Which I think is sufficiently granting, that as it is applied by the Government, it has something Political in it, which certainly it had not upon its first Institution, and therefore in the Bishops words, This most Sacred Thing in the World, is debased into a Political Tool, and an Engine of State.

And now seeing the Dean himself grants, as above, That it was turn'd aside from its natural and original design, Page 2. Why, if that's the Case, as sure it is, do not all Men of Honour and Conscience, who have any love

love for Religion, for Liberty, and the Common Rights of Mankind, more than for the Prejudices they have imbibed? Why, I say, do not such stand up, and, with humble submission, ask, nay, entreat the Legislative Power to save their Country, by throwing off from it this oppressive weight of Guilt; which that it may be done, let our most Gracious Sovereign Reign, not only on the Throne, but in the Hearts of all his People; and may all Persecutions and Divisions cease from among them for ever.

As I began with a ludicrous Story from Monsieur *Bayle*, I shall conclude by a more serious Quotation from the same accurate Author, by which it will appear, That the Principles of our Persecuting Divines, such as *Dr. Snape*, *Dr. Sherlock*, *Stanhope*, and others, are but Pirated, and are nothing but the old decay'd Foundations on which false Zeal erected her Slaughter-house many Ages since.

THE APPENDIX.

St. Austins Argument.

ONE must be void of common Sense to tell Princes, Take no thought whether People trample upon, or whether they revere, within your Dominions, the Church of him whom you adore. What, they shall take care to make their Subjects live according to the Rules of Vertue and Sobriety, without any one's presuming to say that this concerns 'em not; and yet they shall presume to tell 'em that it is not their Business to take Cognizance within their Dominions, whether Men observe the Rules of the true Religion, or whether they give themselves over to Prophaness and Irreligion? For if, from hence, that God has given Man a Free-will, Prophaneness were to be permitted, why shou'd Adultery be punish'd? The Soul which violates that Faith which it has plighted to its God, is it therefore less criminal than the Wife which violates the Faith she owes her Husband? And tho' Sins, which Men thro' Ignorance commit against Religion, are

Punish'd

‘ punish’d with less Severity ; must they there-
 ‘ fore be suffer’d to subvert it with Impunity ?

A N S W E R.

‘ This is all very specious, and deserves so
 ‘ much the more to be consider’d with Or-
 ‘ der and Exactness.

‘ I. I’ll allow St. *Austin*, that one must be
 ‘ void of common Sense, to think it amiss in
 ‘ Princes to concern themselves, whether
 ‘ Men trample upon, or whether they reve-
 ‘ re, within their Dominions, the Church of
 ‘ him whom they adore. So far ought they
 ‘ to be from being wholly unconcern’d a-
 ‘ bout the Church, that on the contrary, it’s
 ‘ their Duty to keep a watchful eye over it ;
 ‘ but after what manner ? for here’s the
 ‘ whole Difficulty, and the sole ground of
 ‘ the Difference. Why, if their Religion be
 ‘ attack’d by Arms, they ought to defend
 ‘ it by Arms ; if attack’d by Books and
 ‘ by Sermons, they ought to defend it by the
 ‘ same Weapons. So that if a Sect springs up
 ‘ in their Dominions, which wou’d seize the
 ‘ Churches, and take People by the Collar to
 ‘ force ’em to follow ’em ; they ought to
 ‘ dispatch their Missionarys of the short Robe
 ‘ against ’em, their standing Troops and Mi-
 ‘ litia, to fall foul on these Sectarys, to re-
 ‘ strain their Insolencies, and chastise ’em ac-
 ‘ cording to the nature of their Offence. But
 ‘ if this Sect employs only Arguments and
 Exhortations,

‘ Exhortations, they ought only to get ‘em
 ‘ confuted by better arguments, if they can,
 ‘ and endeavour to inform ‘em of the Truth :
 ‘ For it’s plain to any Man who considers
 ‘ this matter aright, that if they employ
 ‘ Wheels and Scaffolds against Men who back
 ‘ their Arguments and Exhortations with
 ‘ Scripture-Proofs, they violate the Reve-
 ‘ rence due to Reason and Scripture : and
 ‘ that if they extort Subscriptions from ‘em
 ‘ by a dread of Death, they constrain ‘em
 ‘ to deny with their Mouth, what their
 ‘ Heart adores as Truth ; which is plunging
 ‘ ‘em into much a greater Sin than their
 ‘ Error.

‘ From hence it appears, that it is their Du-
 ‘ ty to enquire, whether People observe the
 ‘ Rules of the true Religion within their Do-
 ‘ minions, or whether they are guilty of
 ‘ Prophaneness and Irreligion. But the great
 ‘ Question is, how they ought to behave
 ‘ themselves when they are inform’d, that a
 ‘ Party of their Subjects follow not that Re-
 ‘ ligion which their Princes believe to be
 ‘ true, but exercise another Worship which
 ‘ they look on as impious and damnable. I
 ‘ think I have most evidently prov’d to all
 ‘ who are not utterly blinded by their Pre-
 ‘ judices, that Princes ought in this case to
 ‘ content themselves with letting the Con-
 ‘ troversie play, and convincing ‘em, if it be
 ‘ possible,

possible, by sound Arguments and Instructions. Having done their Duty this way as much as in them lies, they ought to think themselves acquitted before God; and for the rest take care, that this Sect, which differs from their own, contain themselves within Bounds, and live like good Subjects, and good Citizens. But, say they, this Sect is daily committing the horriblest Impietys and Profanations. Yes, say I, if you define things by your Notions of 'em, but not if you consider 'em according to the Definitions of the Sect; for they pretend, that the Impietys and Profanations are all of your side, and their own is the only true and perfect Worship of God. This brings me again to the applying a Thought of the Bishop of *Meaux*, as I did once before; That if each Sect of Christianity assumes a Right of defining Blasphemy, Impiety, Prophaneness, by Principles peculiar to themselves, and decree Punishments on Men as Blasphemers, and Profaners of holy things, convicted upon a Definition of the Crime which they don't allow; *Christianity is the weakest of all Societys, and the most obnoxious to incurable Evils*: For whilst the Protestants burnt the Catholicks in *England* as Blasphemers and Profane, these might burn the Protestants in *Italy* and *France* as Blasphemers and Profane:

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the same Opinions being treated at the same time as pious and impious, as holy and blasphemous; and what's the very Excess of Horror, we shou'd see Men expire in Flames as Blasphemers of God and his Truth, protesting with their last words, that they died only because they cou'd not say any thing that they believ'd displeasing to God; and to testify, that the Truth reveal'd to Mankind, in his Holy Word, was dearer to 'em than Life. The only means for preventing all these Confusions wou'd be, to define Blasphemy and Prophaneness, by Principles common to the Accuser and the Accused; and then a Man fairly convicted of Blasphemy or Prophaneness, might be hang'd out of the way or burnt, or broil'd; and they, who delight in the death of Hereticks, have Content. Thus a Christian is justly punish'd who renounces God, or robs the Vestry, the Poor's-box, &c. because by his own Principles he is guilty of Blasphemy and Sacrilege. But the truth is, it were too hard upon St. *Austin*, to desire he wou'd qualify things otherwise than from the Instinct of his own Prejudices.

My third Remark arises naturally from the second. 'Tis all the reason in the world, that Princes shou'd ordain Penalties and Chastisements for the obliging Men to the

Observation

Observation of the Laws of Honesty and Sobriety, because all their Subjects acknowledge the Justice of these Laws, and consequently every Transgression against 'em is malicious, wilful, and under the Conscience of its being displeasing to God. But as to the Tenets of Religion, and the Laws enacted by Princes concerning the Worship of God, all their Subjects acknowledge not the Justice of 'em alike; there are those who believe 'em impious and abominable: so that their disobeying 'em proceeds not either from Malice, or a Spirit of Rebellion, or a Contempt of their Sovereign, but from a fear of disobeying God, the great Lord and common Master of Prince and People. This, this is the great and capital Circumstance which makes the difference between Civil Observances, and Religious, with regard to the Prince's Prerogative; and the reason why he may justly enforce the Laws concerning those, with temporal Punishments and Rewards, but not punish the Infringers of such Laws as determine concerning these.

IV. The Answer is now very plain to St. *Austin's* Comparison between Prophanation and Adultery. Why, says he, shou'd they punish Adultery and not Prophaneness? Because, he who commits Adultery is agreed with his Accuser and his Judge,

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that

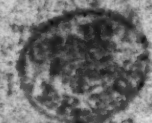
that it is Adultery and a wicked Action;
 but far from agreeing with 'em, that he is
 guilty of Impiety or Prophaneness, in serv-
 ing God according to the Principles of his
 own Sect: he thinks he's in the Discharge
 of a pious Work, and shou'd think himself
 guilty of Impiety and Prophaneness, shou'd
 he worship God according to the Principles
 of his Judge or Acuser. Nothing occurs to
 the Judges in the case of an Adulterer,
 that challenges their regard. They find
 the Motive evil, and a Sense and certain
 Knowledge in him of his acting wickedly;
 consequently that he had not any manner
 of regard in it to God, or his Neighbour,
 so that every thing crys for Vengeance a-
 gainst him. But when a Catholick Judge
 wou'd punish what he calls Impiety, Blas-
 phemy, and Sacrilege in a Calvinist,
 maintaining that the consecrated Host is no
 more than Bread, and refusing it Adoration;
 he discovers a Motive in the Soul of this
 Heretick which merits his Regard, to wit,
 a fear of offending God, a horror of Idola-
 try, and a stedfast purpose of incurring the
 Detestation of Men rather than do that
 which he believes God has forbidden. A
 Disposition of Mind like this, ought it not
 to be an inviolable Asylum against all hu-
 man Jurisdiction; and is it possible, there
 shou'd be Men of Blood and gigantrick Bold-
 ness

ness enough, to put a Man to death, because he makes that the Rule of his Actions, which he takes to be the Law and express Will of God:

V. As to the Parallel between a Wife who violates her conjugal Faith, and a Soul which perseveres not in a rightful Persuasion (and this St. *Austin* calls, violating the Fidelity which we owe to God) I have little more to say than that this Father cou'd not possibly mark out his Camp in worse ground; he cou'd not maintain this Post a moment against a Modern * Author, whom I have cited elsewhere, and approv'd in part, and in part disapprov'd. I refer him thererore to this Author; he'll shew him, by the Example of a Wife, who deceiv'd by the Likeness, and perswaded that an Impostor, who personates her Husband, is her lawful Spouse, receives him into her Bed without offending God in the least; that a Heretick, who mistakes a Falshood for the Truth, ought to pay the same regard as if it really were the Truth, and is answerable in the sight of God only for the Neglect or Malice, by the means of which he might be led into the Mistake. So that one can never enough blame St. *Austin* for want of Exactness and Accuracy in all these Parallels. He runs on with his Comparison very demurely, and as if he had

had to deal with meer Ideots; between a
Wife who lies with a Man whom she knows
not to be her Husband, and a Soul which
entertains false Opinions, but entertains
em only because it's fully persuaded they
are true; insomuch that the whole Influ-
ence and Power they have over the Man,
proceeds from no other Cause, than the
firm and sincere Disposition of his Soul to
the loving and reverencing the Truth.

* Nouv. Lett. de l'Auteur de la Crit. Gen. de
Maimbourg, Tom. 1.



E I N I S

